CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, JANUARY 30, 1824. No. 25.

The Minor Review.

ART. 4.—*Dr Freeman's Charge at Mr May's Installation.*

DR FREEMAN is well and honourably known as one of the earliest and boldest advocates of the divine unity, in this country. With great frankness, he has ever avowed and preached the obnoxious truth, and for a long time he bore almost alone, the heavy burden of odium and abuse. But, like the English confessors, LINDSEY and PRIESTLEY, he gave no opportunity to the railers of personal accusation; they could only lament that so bad a cause should be supported by so good a man. He has the happiness, at length, in his venerable age, of finding his circle greatly enlarged, and of standing in the midst of multitudes, who look upon him with any eyes rather than those of horror or ill will.

As a writer, he has been distinguished for a remarkable simplicity and chasteness of style, strong from its very plainness, and sometimes elevated by figures of unusual beauty. His volume of sermons has passed through three editions, proving thus, by its acceptance with the public, that it deserved the character given of it at its first appearance, and that it will, as was then said, "preserve the memory of the author, as he would wish to be remembered." (*General Repository and Review*, ii. 264.

The Charge at Mr May's Installation possesses all the characteristic excellences of the sermons, and, in truth, from its method and length, may be not improperly regarded as a sermon on the duty of preaching. It treats, under two distinct heads, of *speculative and practical* preaching. "The former," he says, "though the least useful, is yet not without its advantages," and is sometimes absolutely necessary. In order to the profitable writing of such sermons, he gives directions, first of all, for acquiring by study the requisite knowledge; next, for having the subject very distinctly in the preacher's own mind; and then, for using great plainness of style. "Let there be light in your mind, and there will be light in your discourses. Gain, whatever labour it may cost you, the art of writing with perspicuity. Let there be no superfluity in your language. One pungent word will penetrate more deeply into the understanding, than a pointless word which is barbed with two or three of a similar signification." These are excellent rules for the style. The next is equally excellent, in regard to another particular:

"As the doctrines, which you believe, ought to be conformable to reason, you should accustom yourself to a dispassionate method of treating them. Enthusiasm is as much out of place here, as it would be in the demonstration of a mathematical theorem. With whatever loudness of voice or vehemence of gesture a proposition may be announced, it cannot be proved, if one part of it contradicts another, or if it is indisputably opposed to any established truth. You will more readily convince the understanding of your hearers, and preclude the objections, which might arise in their minds, if you are moderate as well as calm; if you qualify one doctrine by another. There are propositions, which are true to a certain extent; but not true, if they are carried to an extreme." p. 20.

Then follows a caution not to run after novelties in biblical interpretation; for "it is no objection to the interpretation of a text, that Grotius, or Locke, or Clarke maintained it before you were born." This head closes with the important advice,—"let the few speculative sermons, which you deliver, be concluded with a practical exhortation. Point out the connexion which exists between the belief of true doctrines, and godliness and holiness; and whilst you allow that many men, who espouse erroneous sentiments, do honour to the gospel by the sanctity of their lives, at the same time show, that it is not from their errors, but from the truths which they mingle with them, this good effect has been derived."

The second division of this Charge treats of *practical preaching*. "This is the most difficult, but the most important part of your duty; for by the confession of all christians, the principal design of preaching is to render men pious and holy."

In the preparation for this duty, he recommends to the preacher the study of the best English sermons, and other works of piety and morality; the study of his own heart,—"describe yourself justly, and you will describe your fellow christians;"—the observation of the actions and characters of other men, especially in his own country and neighbourhood; of his own times, and not of former times—(and here he speaks of the characters of the ancestors of New England)—and lastly, of his own religious party. The remarks on this point are in fine spirit, and ought to be brought home to the hearts of every private christian, as well as every preacher.

"Look also at the faults of the men of your own religious party, but not at the moral imperfections of the professors of different opinions. Whilst you may consistently with that love, in which the truth should always be spoken, combat what appears to you to be an error, you ought to remember, that a discourse, not of argument but reproach, which is hurled against a church of an opposite creed, and which, either with scorn or hatred, censures its supposed fanaticism, superstition, or bigotry, cannot benefit the church to which it is addressed; because it is not a candid, christian sermon, but a satirical invective against the absent; and its tendency is to produce in the minds of its hearers the very prejudice and bitterness, which it condemns. Observe only the conduct of your friends and adherents: If in any thing they have done amiss; if they have offended against the duty, which they owe to God, to Jesus their Saviour, or to their fellow men, seriously and earnestly exhort them to offend no more." pp. 25, 26.

He next recommends that class of sermons which are favourable to christian practice, by "proposing the example of good men." Besides illustrating the character of the Saviour, and of the scripture worthies, he thinks the preacher may descend to later days.

"It may also be useful to describe the good men of later times; and in a series of biographical discourses to give a body to those moral truths, which attract less attention when they are proposed in too abstract a manner. There is in almost every mind a love of narrative: it delights us in infancy; it charms us in youth; and it continues to interest us even in mature age.—The lives of such active, benevolent, and pious men, as Watts, Lindsey, and Howard, if they are delineated with truth, will afford not less instruction than pleasure."

We do not know how far this suggestion has ever been practised upon; but we are ready entirely to assent to it, as a useful and entertaining class of topics, that might be not unfrequently introduced with good effect. Dr Freeman also advises the preaching of sermons in commemoration of the worth of religious men, who may die within the parish. Having suggested these several subjects, and recommended fidelity in preparing to treat them, he closes in this solemn strain:

"I conclude my address with this solemn charge: Whenever you meditate the subject of a discourse, consider yourself in the presence of a holy Being, to whom you are accountable for all your words. A belief that his eye beholds you, will guard your mind against the intrusion of vain thoughts; and it will lead you to reject the subjects, from which a profitable moral cannot be extracted, and which do not tend to promote the glory of God and the interests of religion. In a word, be a devout christian, and you will then be a zealous and edifying preacher. Whilst your meditations are accompanied with humble prayer to the Father of spirits, you will have reason to hope, that he will be graciously pleased to assist you in your sincere endeavours to write his law upon the tablet of your heart, and in your diligent search to find out acceptable words, by which you can impress it deeply on the hearts of your fellow men." p. 29.

It is gratifying to be able to say, that all the performances on this occasion exhibit the same excellent spirit, which is seen in those of which we have spoken. They speak the language of the most enlightened liberality, and enlarged charity. We doubt whether the standard was ever raised in the midst of jealous enemies with a truer and more praise-worthy moderation.—The Right Hand of Fellowship by Mr PEABODY, for example, closes thus:

"There are divisions now, and so there are in every thing with which men have to do; but we reflect with triumph and gladness, that this fervour of men in their differences is an evidence, though a mistaken one, of their zeal for religion itself: and when the time of union and benevolence is come, all perverted feelings, all divided hearts shall join in the happy and successful enterprise of advancing the kingdom of God."

So DR THAYER, in his Address to the people:

"Follow the example of your minister, of whom we publicly say, that our raised expectations will not be fulfilled, unless he shall show a disposition to gentleness, liberality, kindness, hospitality, catholicism towards all sects of christians. Imitate him in the exercise of these virtues. The views of the gospel you have adopted will not justify the exclusion from your charity of any thing which appertains to a professed believer, except an unchristian temper and a vicious and ungodly life." p. 38.

These are sentiments which we hope the true believers will never cease to utter and to put in practice. When these universally prevail, the worst part of false doctrine will be gone. We shall be less unwilling to have the mighty tree stand and overshadow the church, when it has ceased to send abroad [illegible]ing breath of exclusion and uncharitableness.

ENVY.

If envy, like anger, did not burn itself in its own fire, and consume and destroy those persons it possesses, before it can destroy those it wishes worst to, it would set the whole world on fire, and leave the most excellent persons the most miserable. Of all the affections and passions which lodge themselves within the breast of man, envy is the most troublesome, the most restless, hath the most of malignity, the most of poison in it. The object she hath an immortal hatred to, is virtue; and the war she makes is always against the best and most virtuous men, at least against those who have some signal perfection.—*Lord Clarendon.*

Miscellanies.

CRIMINALITY OF INTEMPERANCE.

The last number of the Christian Disciple contains a review of the Address of the Rev. Mr WARE, of this city, delivered before the Massachusetts Society for the Suppression of Intemperance. The principal part of this Address was published in the REGISTER, of October 10, 17, and 24. It is presumed, therefore, that it is familiar to most of our readers. It is not so much from an apprehension that so orderly and moral a community as ours is not ready to acknowledge the alarming magnitude of the evil of intemperance, that we again call the attention of our readers to the subject, as it is a conviction, that in a *busy* community, such subjects need to be frequently pressed on the attention, in order to produce any abiding sense of their true character, or stimulate to any adequate exertions in applying a remedy.

The review in the Disciple begins, with a promptness and earnestness, which every one who has read the Address must approve, to urge it on the notice of the public:

We strongly recommend this address to public attention. We shall be doing a service to the community, if we can promote its circulation. We have seen nothing better adapted to awaken attention to the flood of vice and misery which intemperance is spreading. It is a forcible exhibition of the nature and extent of this loathsome form of moral depravity. It is forcible because it is true, because it contains no assertions which can be gainsayed, and because it expresses, justly and strongly, those sentiments which a Christian or a moral man or an enlightened patriot must feel in regarding the evil which it presents to view.—It is a tract of which large editions should be printed in all our cities, and which should spread as widely as possible over the country.

[These remarks are followed by appropriate extracts from the Address. The last extract is that in which the author alludes generally to the circumstances to be considered in all our endeavours to lessen the amount of intemperance; one of which is, that the public attention must be frequently and earnestly drawn to the subject; and another, 'that there is no men, or body of men, who can strike at the root of the evil, but the Legislature.' The reviewer then proceeds to remark:—]

We fully coincide in the opinions here expressed. The first thing to be done is to produce a strong impression upon the public, by reiterated efforts, and by presenting the evil under all its various aspects, many and hideous as they are. Its guilt, its destruction of the soul, its bringing on certain misery here, and deeper and more awful misery hereafter, should be urged with the conviction of men, who know that, if religion and morality be not a lie, that, if there be a God and a future state, what they urge is true. But it should, at the same time, be remembered, that the case of the drunkard himself is almost as hopeless as it is deplorable, at least as regards the application of all moral remedies. 'Many a drunkard,' says a late writer on the subject 'have I had occasion to observe; and among all the number who have fallen under my notice, I do not remember to have seen one in whom the habit was cured.' The habit destroys those faculties and sensibilities to which moral appeals must be made; and stupifies the apprehension of future evil. It produces at the same time a state of physical disease, which renders the temptation to renew the act of drunkenness almost irresistible. It is therefore not against the vice itself as actually existing, that motives should be arrayed and exhortations and warnings directed; for you would be speaking in the ear of the dead. As regards those who have become its victims, their time of probation, to human apprehension, is past; or at least, it is by physical treatment only, that they can be recovered to life. It is against those courses and indulgences which may lead to this deadening sin, that our efforts should be directed. It is to those who are in danger, and not to those who are publicly regarded as actually guilty, that we may hope to exhibit with effect a picture of its misery, degradation and ruin. You are indulging yourself a little, it may be said; you are becoming accustomed to the temporary exhilaration, which a slight degree of intoxication produces; you are very ready to take your share, whenever the dangerous and immoral practice of the times permits or requires the offer of spirituous liquors; but you are still within the limits of hope; you still have sufficient power to save yourself remaining; you may become a respected and happy husband and parent, and see your family thriving around you; you have not yet passed the barrier over which no voluntary return is to be hoped for; you have not yet determined to throw aside all the blessings which God offers you here or hereafter; but go on as you have begun; and in a few years, humanity will regard you as an object of unspeakable compassion; but it will be an ill-judging and false humanity, which, in its compassion, shall forget your degradation and your guilt.

The next topic that may be insisted upon, is the ruin which this vice spreads around it, the heart sinking wretchedness, which it commonly inflicts upon the family of its victim, wretchedness, perhaps more deep and poignant, than any which the sinner himself is doomed to suffer in this life. In separating himself from his species, by yielding to a thoroughly selfish indulgence, without regard to the hopes or claims of any other being, he is commonly tearing asunder with protracted and unceasing torture, the strongest ties and affections of our nature,—ties and affections, to which by every repeated dose of the moral poison that he swallows, he is rendering himself more insensible. We have become accustomed to witness intemperance and intoxication in the lower classes, and have learnt to regard them, perhaps, much as a native of one of the West Indian islands may regard the sufferings of the slaves around him. The worldly and sensual will of course be indifferent to whatever misery exists, if it do not penetrate within the sphere of their own selfish pleasures. But let the Christian, who, during this inclement season, is sitting by his fireside, surrounded by domestic enjoyments, think of the suffering of that poor man's wife, who knows that her husband is at the dram-shop, wasting the means, and unfitting himself for the industry, which should provide food for her children, which should patch up the rents of the house, and purchase the decent clothing necessary to keep them from shivering and sickening in the winter's cold. Let him imagine her after the exhausting and cheerless labours of the day, harassed by her little ones, who are paining her with their complaints, while she is waiting for the return of her husband, to receive some brutal insult, or be the object of some loathsome merriment. Let him conceive of all this, not as taking place one day only; but as repeated day after day, and night after night, till heart and strength and life are worn out. It needs but little imagination to conceive of such scenes, which are taking place in our neighbourhood, and, perhaps, within a few minutes' walk from where we are sitting; and his sensibility must be dull indeed, who thinks that the description has been overcharged; or that details more painful might not easily be added.

For the Christian Register.

MR REED.—I infer from the insertion of the remarks of your correspondent, on the first page of your last week's paper, that you are willing to publish short poetical extracts, and striking sentences from celebrated prose writers. This idea is certainly a good one. And I think that a chaste and judicious selection of 'literary minutiæ,' so far from giving offence to any, would be acceptable to a large class of your readers. If you think the following *excerptæ* are worth inserting, you may hear from me again occasionally. Yours, &c. L.

"Father of light and life! thou God supreme!
O teach me what is good; teach me thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and fill my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss!" *Thomson.*

"There is a God. The plants of the valley, and the cedars of the mountain proclaim him; the insect hums his praise; the elephant salutes him with the rising day; the bird warbles his praise among the foliage; the lightning announces his power; and the ocean declares his immensity. Man alone has said, "there is no God."—*Chateaubriand.*

"Hark! 'tis a convent's bell—its midnight chime—
For Music measures e'en the march of Time;
O'er bending trees, that fringe the distant shore,
Gray turrets rise;—the eye can catch no more.
The boatman, listening to the tolling bell,
Suspends his oar;—a slow and solemn swell
Rolls through the air, and on the water dies.
What melting song wakes the cold ear of night?
A funeral dirge, that pale nuns, robed in white,
Chant round a sister's dark and narrow bed,
To charm the parting spirit of the dead.
Triumphant is the spell! with raptured ear
That uncaged spirit, hovering, lingers near;—
Why should she mount: why pant for brighter bliss!
A lovelier scene, a sweeter song than this!"
Pierpont's 'Airs of Palestine.'

"Pleasure is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers that scatter the sweetest odours in the path of life, generally grow without culture, from seed sown by chance."

Epitaphs.

"No marble marks thy lowly couch of sleep,
But living statues there are seen to weep;
Affliction's semblance bends not o'er thy tomb,
Affliction's self deplores thy early doom."—*Byron.*

"Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee,
Nor named thee but to praise."
Hallock, of N. Y.

Address to Liberty.

"O could I worship aught beneath the skies,
That eye hath seen, or fancy can devise,
Thine altar, SACRED LIBERTY, should stand,
Built by no mean, no mercenary hand,
With fragrant turf, and flowers as wild and fair,
As dress'd a bank, or scented summer air!"—*Cowper.*

Christian Register.

BOSTON, FRIDAY, JANUARY 30, 1824.

In looking over the communication which we inserted last week, relative to the Education Society, we have become convinced that there was a degree of injustice, in the allusion there made to the Episcopal order, as regards proselyting. We think also that the evil complained of is much less chargeable on the Baptists than formerly, though we doubt not there are still many instances where the evil continues to be felt, and is deserving of severe censure. The only instances which have come to our knowledge, in which new Episcopal churches have been lately formed in this region, are those of Chelmsford and Leicester. At both these places, we understand there are large numbers of English people educated in the church, and whom no one could wish to deprive of a worship agreeable to their taste and previous habits. The remarks of our correspondent, as applied to the interferences and disorganizing conduct of many Calvinistic Congregationalists, we consider true in all their force. We do think it not only a subject of just and serious complaint, but as most highly reprehensible on the score of christian principle, that so many of our clergy allow themselves in the practice of stirring up strife and divisions in comparatively peaceable parishes, on account of trifling differences of opinion between a few individuals and their clergyman: differences, which, were they not industriously magnified by officious and meddlesome individuals, would soon subside and be forgotten; but which,—after the mind has been filled with prejudice against their minister, by the most slanderous mis-statements of his principles,—are begun to be considered of an alarming and dangerous character, and as affording, not only good cause of alienation, enmity and persecution, but even a justification of whatever endeavours to weaken, divide, and break up a religious society.

"Honour to whom honour is due." There is a society in this city known by the title of the Boston Society for Religious Purposes, whose object seems to be the promotion of the moral and religious welfare of the poor. The neglected children of the poor and vicious are particular objects of attention. In the account lately published of the doings of the Society, there is an allusion to the wonderful improvement that has taken place within six months past, in that section of the city long noted for its scenes of disorder and pollution; and if we mistake not, there seems to have been in this account, a disposition to claim for this society, and the *Penitent Female's Refuge*, the merit of this reformation. That the patrons of these institutions are very deserving for their efforts on this subject and that something may have been effected by them we are by no means disposed to deny. But that the chief, or indeed any considerable portion of the merit of this reform, so far as it is yet accomplished, belongs to these institutions is not true. No: it belongs almost exclusively to the energy, the fearless and determined adherence to duty, of one individual, in the exercise of the authority of his office.—Who that is at all acquainted with the facts connected with this subject, and that allows himself to reflect, will doubt for a moment, that if almost any other man, had been at the head of our municipal affairs during the year past, the place alluded to, would still have been the same scene of riot, and crime, and disgraceful excess, that it has been for many years past? The situation in which our present Mayor was placed, while exercising the duties of Judge of the Municipal Court, was one particularly fitted to make him acquainted with the full extent of the depravity which reigned in that section of the city to which we have alluded. The impression which so full an exposure of the enormous wickedness of the place seems to have made on his mind, was such, as left with him no doubt what course it was his duty to pursue, when placed at the head of the city. The question was,—shall the virtuous, the pure, the worthy bear sway in the city, or shall the reins of authority be given up to the the vile, the lawless, the enemies of decency, purity and goodness? Shall our streets present an example of virtuous and modest deportment, or shall virtue and modesty be elbowed and driven from their path, by the shameless and indecent effrontery with which looseness and vice stalk abroad? It had come to this; and with a man like our present Mayor, it was no question of long debate, whether at least a vigourous effort should not be made to give virtue, purity and worth the ascendency, and cause vice, if it could not be exterminated, at least to hide its head. The result has been all that the most sanguine could have anticipated.

Publishing Fund (*not* "Unitarian") The Editor of the Boston Recorder, in alluding to the statement we lately published, respecting the Publishing Fund, gives the following head to his article on the subject; "*Publishing Fund, (Unitarian)*"—by which we suppose he intends to intimate that the publications of the Society are to be avoided by all orthodox christians.—*Query*, Has the gentleman ever read the publications of this Society? We have the charity to believe not,—because we are persuaded that no man of conscience, after having read them, would, as he has done, apply to them an epithet which he must know would brand them as infamous with all those who come within the scope of his influence. These tracts have nothing to do with any of the *isms* of religion. Their great object is the increase of practical goodness,—the improvement in all that truly exalts and enobles them, or that qualifies them for usefulness and happiness in this world, and for the favour and enjoyment of God in the world that is to come.

We take this opportunity to observe, that the Publishing Fund have now in press "The Suspected Boy," an original tract by the author of "James Talbot," "Advice to a Young Woman at Service," &c. It will appear early in February, and may be obtained at this office.

The writer appears to be a favorite with the public, and from the sales of former pieces and what we hear of the merits of this, we have no doubt of its success.

Christian Disciple. The last number of the sixth volume of this able and useful work was published on the first of January. It still sustains the high rank it has uniformly held for six years past. We have given, on our first page, some extracts from an article in the present number, on Rev. Mr Ware's Address before the Society for suppressing intemperance. We recommend these extracts to the attention of our readers, as well on account of the intrinsic merit they possesss, as for the purpose of turning their attention again to this valuable Address. We regret that we had not room this week to give the argument of the reviewer against intemperance, drawn from a view of the enormous tax it imposes on the public, for the support of those whom it reduces to poverty, and throws upon the charity of the community. The valuable suggestions there made relative to the means of suppressing this odious and destructive vice, shall have a place in our columns as soon as circumstances permit.—The contents of the last number of the Disciple will be found among our advertisements.

By a suggestion in the two last numbers of the Disciple, we perceive the *name* of the work is now to be changed, though it is to retain the same character. It will hereafter be called, *The Christian Examiner and Theological Review.*

New Religious Newspaper. We have just perused with great satisfaction, the first number of a new weekly paper entitled "The Christian; devoted to *Religion, Morals, and Literature*," published at Philadelphia. Each paper contains eight quarto pages of a demy sheet. The object and spirit of the paper will be learnt from the following extracts from the editorial address. It is its object

———"to explain, defend, and enforce the principles of a scriptural faith, and to promote piety towards God, and benevolence to man. Our aim is to awaken a spirit of free inquiry on religious subjects, to turn the public attention from human formularies of faith, to the study of the sacred writings, to bring into more general use the true principles of scriptural interpretation, and to exhibit to our readers the religion of the son of god in its primitive purity, simplicity, and beauty.

"If we know ourselves, we are not induced to engage in the present work by a spirit of sectarism, but by a spirit of love for the truth. Believing as we do, that religion is incomparably the most important subject that can possibly engage the human mind, and persuaded as we are, that its prevalence and effects will correspond very much, to the manner in which it is presented to the understanding and heart, we feel it to be our most sacred duty to do what, through the good providence of Almighty God, we find to be in our power, toward the promotion of religion *pure and undefiled*, among our fellow men. We think, and we rejoice, that the impression is every day becoming deeper and more common, that our holy religion is not yet seen in its true light by the majority of professed christians; and that this is the chief reason why it does not exert more of its purifying and ennobling influences upon the hearts and lives of mankind."

Other valuable extracts might be made from the editorial department, but we have not room. The paper gives promise of being conducted with ability. Our readers will learn more of the character and design of the paper from the following brief statement of the principal articles contained in the first number.

The first article following the editorial address, is a letter from Rev. James Taylor, accompanied by an extract from Dr Ware's Sermon at the ordination of his son at New-York. This letter and extract were sent to the Editors of the Philadelphia Recorder, (but were refused insertion) to refute a slander published in that paper on *Liberal Christians*, and particularly on the Theological Institution at *Harvard University*. The second article is a letter from a *Friend* inquiring the character of the paper, and expresing some valuable sentiments on christian catholicism. The third article consists of extracts from the North American Review, together with a table of the contents of the last number. This is followed by some miscellaneous intelligence, and also by an extract from Mr Peabody's Right Hand of Fellowship, at the installation of Rev. Mr May. There are also appropriate selections of poetry.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

LOUIS XIV. AND THE KING OF SIAM.

In the year 1684, Louis XIV. sent a solemn embassy to Chaw Naraga, King of Siam, whose prime minister at that time was a Greek Christian, named Constantine Faulkon, a man of an artful, ambitious and enterprising spirit. The design of this embassy was to engage the pagan prince to embrace Christianity, and to permit the propagation of the gospel in his dominions. When M. de Chaumont, who was at the head of it, arrived at Siam, he presented a long memorial to the monarch of that country, intimating how solicitous the King of France was to have his Siamese majesty of the same religion with himself. Chaw Naraga, who seems to have always deceived the French with encouraging words, answered this memorial in a very acute and artful manner. After asking who had made the King of France believe that he entertained any such sentiments, he desired his minister to tell the French ambassador, "That he left it to his most christian majesty to judge, whether the change of a religion that had been followed in his dominions without interruption for 2229 years could be a matter of small importance to him, or a demand with which it was easy to comply;—that besides, he was surprised to find the King of France concern himself so zealously and so warmly in a matter which related to God and not to *him*; and in which, though it related to God, the Deity did not seem to meddle at all; but left it entirely to human discretion." The king asked, at the same time, "Whether the true God, who created heaven and earth, and had bestowed on mankind such different natures and inclinations, could not, when he gave to men the same bodies and souls, have also, if he had pleased, inspired them with the same religious sentiments." He added, "that since order among men and unity in religion depend absolutely on divine Providence, who could as easily introduce them into the world as the diversity of sects that prevails in it, it is natural to conclude from thence, that the true God takes as much pleasure to be honoured by different modes of religion and worship, as to be glorified by a prodigious number of different creatures, who praise him every one in his own way." He moreover asked, "whether that beauty and variety, which we admire in the order of nature, be less admirable in the order of supernatural things, or less becoming in the wisdom of God. However that be," he continued, "since we know that God is the absolute master of the world, and are persuaded that nothing comes to pass contrary to his will, I resign my person and dominions into the arms of his providence, and beseech his eternal wisdom to dispose thereof according to his good will and pleasure." *See Mosheim's Ecclesiastical History*, vol. 5. pp. 16, 17.

These are certainly excellent words; and we doubt if his "most christian majesty" would have answered so well if a similar embassy had been sent to him from those ends of the earth. But when we remember that the Greek Faulkon was chief minister at Siam, and think how little sympathy there was between them of the Romish and the Greek faith, we cannot help suspecting that "the hand of Joab was in all this." What a new argument might this minister have handled a year afterwards, when Louis drove from his kingdom more than half a million of his best subjects on account of their religion, by revoking an edict of toleration which, under his great ancestor Henry IV. had succeeded with difficulty to religious massacre and civil war!

For the Christian Register.

ON SACRIFICE.

It is an interesting and striking fact, that sacrifice, evidently a positive and arbitrary institution, or at least one founded upon associations remote and artificial, should have existed, in some form or other, in almost all the religions in the world. I have often thought, that supposing it not to have been originally established by revelation, the feeling, which led to it, may be accounted for in the following manner. In the first ages of the world men led a wandering life, and the principal, perhaps the whole of their property consisted in herds of the various species of useful animals. Original revelation, or early reflection had taught them the existence of God, and their dependence upon him for all they enjoyed or owned, and the sentiment of gratitude springing up in their hearts urged them to endeavour to return, or at least to express their sense of God's goodness. How could they do this so well as by giving back to him a portion of those valuable possessions which they had received at his hand, by consecrating to his service and delivering up at his altar the richest and choicest of his gifts?

If this were the original purpose and character of sacrifice, we have only to remember how prone men are to connect the combinations of their own active imagination with every custom or service to which they are addicted, to account for the various and accumulated ideas, which in the course of ages, were attached to this formal and impressive rite. That such ideas were attached to it there can be no doubt. Sacrifice, long before the coming of the Messiah, ceased to be what in its original simplicity it was intended to be, a public, and (as it was a giving up of valuable property) a sincere profession of dependence, and a grateful acknowledgement of blessings received; there was connected with it, no matter how vaguely an idea essentially inconsistent with true religion, that of absolution, of the *purchase* of forgiveness, of substitution for personal penance and reformation. This seems to me indisputable.

How far St Paul and the other apostles were imbued with this notion, is to be discovered by a nice and careful review of their writings. It is certain then, their great and divine teacher dwelt but little upon it. The only means which he has directed us to take to secure the approbation of his Father, and an union with him in heaven, are a reformation of life, a purity of heart, justice and goodness towards men, and piety and love to God. It strikes me that the sacred writers, particularly St Paul, manifest just so much of this opinion of sacrifice, (the universal opinion of their age;) their writings show that their views were just so much affected by it, as one would suppose would be the case with men, educated in one set of opinions and converted in mature life to another which they were striving to establish and diffuse. They generally and strongly recommend the great *moral*, which were the *distinctive* features of the new system, occasionally however, sometimes purposely and often inadvertently making use of figures, illustrations and modes of speech derived from the old; and while they are strenuous and urgent advocates of the "mercy" of the one, they often and naturally advert to, and touch upon the "sacrifice" of the other. In the Epistle to the Hebrews it was the business and no doubt the aim of the writer to show by as many illustrations as he could bring to his aid, that the new religion, although it was destined to do away the older ritual law, bore the marks, and carried with it the proofs, by its striking resemblance, and by growing out of it, as it were, of its being its legitimate and appointed successor. In general however it may be observed, that the frequent allusions which the sacred writers make to sacrifice, illustrating or explaining their opinions with respect to any points of our own faith, are the result of voluntary and spontaneous association, of early and deep-rooted habits of thinking, rather than purposed and deliberate efforts to engraft any of the properties which they attributed to this rite upon our system of christian belief, or to inculcate them as essential doctrine.

For the Christian Register.

IMITATION.

See how along the rippling stream
Yon glittering bubble swells in pride,
Reflecting bright each sunny beam,
That dances o'er the glancing tide;

The sport of every adverse surge,
That chequers in its mazy sea,—
Fast skims along the billowy verge,
Then bursts,—and all is vanity.

Thus empty man is swift impelled.
On life's wild current doomed to roam,
One only course is constant held,—
One steady, swift, and downward home.

On life's blue surge the bubble glides,
Till launched upon the boundless sea,
Time's empty vapour swift subsides
In thy dark wave—Eternity! G.

For the Christian Register.

SAVINGS BANKS.

Among the noble charities of this beneficent age, few rank higher in the scale of usefulness than this provision of a safe and profitable investment for the poor man's savings. While it offers a powerful incentive to frugality,—it leaves untouched the ordinary means of charity. Thousands can already testify that by encouraging their exertions, it has improved their moral and intellectual, as well as pecuniary situation. The man who accumulates by the savings of honest industry, acquires with the increase of property a sense of character and desire of general improvements, which open his heart to the influence of christian principles.

Entertaining such views, I have been gratified, at the cheap rate of ten cents, by the perusal of the "Brothers," a neat tale of sixty pages, which is designed to shew the advantage of Savings Banks to the labouring classes. It is in the dramatic form, and exhibits the difference between two brothers, one of whom, laid the foundation for a life of comfort and independence in the Savings Banks, while, the other prepared the bitter draught of remorse and penury by the habitual neglect of prudence. The pamphlet is well written and will please the cultivated; but its greatest usefulness, will be among those, whose habits of economy need forming, or strengthening. The friend of the laboring emigrant—of the young mechanic—the domestic, or of youth in general, can hardly give a book so well calculated to please and fortify them against the powerful temptations which our country offers to profuse expenditure. B.

For the Christian Register.

MR REED.—If the following is worthy of notice, you will give it a place in the Christian Register.

The whole number of Deaths in Edgartown, for forty-three years, is seven hundred and sixteen; of which, thirteen were ninety and upwards; sixty were between eighty and ninety, and fifty-nine, between seventy and eighty. The number of infants, who died under one year old, was one hundred and six. It is difficult to ascertain the number of Births, because parents were not careful to have them recorded; but I speak within bounds, when I affirm, that not more than one in ten of all that are born, die under one year old.

Of the seven hundred and sixteen, who have died, one hundred and nineteen perished in the sea, or died of malignant diseases abroad. The most of these were young, single men. Twenty seven left widows. Besides these, there are forty-five widows, whose husbands died at home. Six of them are eighty and upwards, and twenty-four, above seventy. If the healthiness of a town is to be judged of by the longevity of its inhabitants, and the small proportion, who die under one year old, Edgartown will hold the first rank. In the forty-three years, about one hundred families have emigrated to the states of Maine, Ohio, and New York.

For the Christian Register.

DEDICATION. The elegant and convenient new church recently erected in Greenwich, at the expense of the inhabitants, was dedicated to God, on the first of Jan. inst.—Introductory Prayer by the Rev. Mr Perkins, of Amherst; Dedicatory Prayer by the Rev. Mr Crosby, of Enfield; Sermon by the Rev. Joseph Blodget, of Greenwich; Concluding Prayer by the Rev. Mr Harding, of New Salem. The services were solemn and impressive.

RELIGIOUS INTELLIGENCE.

JEWS SOCIETIES. In the REGISTER, for Jan. 2nd we mentioned that a Society had been just formed in Providence, auxiliary to the "American Society for Meliorating the Condition of the Jews." Similar societies have lately been formed in Salem, Worcester and Northampton. Mr Simon, a converted Jew, from Europe, is travelling through the country for the express purpose of exciting attention to the condition of the Jews.

AN AUXILIARY BIBLE SOCIETY has been established in the State of Alabama. His Excellency Israel Pickens, President.

NEW CHURCH.—On the 25th ult. a new Church in the west part of Boscawen, N. H. was dedicated to the worship of God.

The Treasurer of the Foreign and Domestic Missionary Society of South Carolina and Georgia, acknowledges the receipt of $31,36 during the months of November and December.

Wednesday the 16th of February is appointed for the ordination of Mr *Chester Isham*, as pastor of the "Trinitarian Church and Society" in Taunton.

GENERAL INTELLIGENCE.

HOROLOGY.—In a late number of the Boston Patriot we have the following account of the improvements lately made in this branch of mechanics, by Mr Harrison G. Dyer, of this city.

"He has achieved improvements which are acknowledged by all competent judges, worthy of the most unqualified approbation, and which the veterans of this scientific art, have for the last century, sought for in vain, viz: The more perfect and simple suspension of the pendulum—effecting the great desideratum of its vibration in the cycloidal curve—reducing 9-10ths of the usual friction—half the number of wheels—and effecting a more perfect equation of time and square in all the movements. The numerous orders already received for these improved time keepers, fully evince the general opinion in their favour. The correct principles, upon which these inventions are founded, together with their simplicity, durability and cost, are evidently their peculiar characteristics. One striking instance of their economy is, that a town clock made to *run a year*, with all the improvements, may now be purchased for the same sum that would be necessary to pay for the service of winding up an *eight day* clock, upon the usual construction."

AFRICAN COLONY. The colonial establishment of *Liberia*, (as it has lately been called) on the coast of Africa, consists at present of 130 settlers. This number is about to be augmented by a company which sailed for that place, in the ship Cyrus, from Petersburg, Va., in the early part of the present month. In the account given of this adventure, the number of new colonists is not mentioned. A Petersburg paper, speaking of Montserado, or Mesurado, the station chosen by the colony, says;—

"According to English and American testimony it surpasses in advantages for a Colonial establishment, any other situation on the coast, A town is building on a regular plan, and comfortable houses are constructed. The harbour is naturally an excellent one; the soil is rich, and yields the most valuable productions of tropical climates. The natives are generally amicable, and favourable negociations have already been entered into for trade, with several of the tribes."

SAVINGS BANK FOR SEAMEN. The board of managers of the N. York Bethel Union have recommended the establishment of a Savings Bank in that port, expressly and exclusively for Seamen. They also recommend that a small and well selected *Library*, not to exceed ten dollars in value, should be considered by ship-owners as a part of the outfit of every vessel.

EARTHQUAKE.—A slight shock of an earthquake was felt in Philadelphia on Friday morning last, between the hours of 1 and 2 o'clock in the morning. We learn that it was sensibly felt in Norristown.

LAW INTELLIGENCE. Mr Bell, the Professor of Scotch Law, in the University of Edinburgh, stated in the course of his first lecture for the Sessions, on the 29th of Oct. 1823—that the Law Commission (of which he is a member) would, in his opinion, reduce the expenses of law proceedings in Scotland, to one half what they are now, and that half the present number of Lawyers would be more than sufficient. He therefore recommended to those *Students* who have not yet made up their minds, *to betake themselves to other professions.*

There has been a great diminution of Law Business in Vermont. Some attribute this to associations, and some to a general depression of business.

ANOTHER QUAKER POET, says a foreign magazine, has appeared in England, whose themes, unlike those of Bernard Barton, are those of love and chivalrous deeds. His name is Wiffen, he is Secretary to the Duke of Bedford, and the productions of his pen are spoken of in terms of admiration.

LIFE OF MR PINKNEY. Henry Wheaton, Esq. proposes publishing an "account of the life, writings and speeches of the late William Pinkney, of Maryland."

One hundred dollars has been given to the trustees of Williams' college as a fund from which to raise a *premium* to be bestowed under the direction of the three senior officers of the institution for the best original essay upon the evils of intemperance and the means of preventing them—the essay to be written by one of the Alumni or undergraduates of the college, and to be forwarded by the first day of August next, to the President, post-paid. The essay not to exceed thirty minutes in length.

We had the curiosity, yesterday, to measure the length of the signatures to a petition, which has been presented by Mr Little, of the House of Representatives, from the city of Baltimore, asking for the imposition of duties on Sales at Auction. The length of the Roll was *eighty three feet*, double columns—the number of signatures being about four thousand.

National Intelligencer.

EAST INDIAN COACH. In a tour through Southern India, Egypt and Palestine, in the years 1821 and 1822, the author in giving an account of the coach of the Rajah of Mysore, states that it is the most magnificent conveyance he ever saw. It is capable of containing sixty persons. The hinder wheels are eight feet in diameter, with a breadth of twelve feet between them. The carriage is drawn by six immense elephants, (with a driver on each) harnessed to it by traces, as in England. The pace at which they move is that of a slow trot, of about seven miles an hour.

A letter from France says, a Priest has collected subscriptions for converting the savages near the Mississippi, to the Roman Catholic Religion.

A MISUNDERSTANDING has occurred between the Massachusetts Commissioners for claims on the General Government, and the Commissioner from Maine—and Gov. Parris does not appear to think the claims in a good train for early adjustment.

WISCASSET AND ALNA SUFFERERS. By a report of the soliciting committes of Wiscasset and Alna, it appears that the charitable donations, for the use of the sufferers by fire, have been in cash $19832 20. The specific articles of clothing, &c. $4461 47. And the sums of $500, raised by vote of each of those towns and paid out of their treasuries, making the total sum of $25293 74. *Lincoln Intelligencer.*

Gen. Covington has discovered on Drake's Creek, Kentucky, numerous Indian antiquities. Among the specimens were pieces of salt boilers, made of clay, mixed with a shining substance, not unlike the composition of common crucibles.

THREE MEMBERS of the Spanish Cortes, who were likewise patriotic Editors, have arrived at Baltimore.

Five of the members of the Ohio Legislature are *natives of Ireland.*

It is said at Washington that the U. S. line of battle ship North Carolina, now at the Navy-Yard, Gosport, will, most probably, be the ship designated to proceed to France, to convey to the United States, that early and last friend of American liberty, the Marquis LA FAYETTE.

In Pennsylvania, lately, Thomas Wheaton, to prevent falling entirely down a precipice, seized a grape vine, on which he held 4 or 5 hours before he was released, and when taken off was insensible, but still continued his grasp on the vine.

The National Intelligencer has nominated the Hon. Samuel Smith, of Maryland, as Vice President of the United States.

A writer in the *National Intelligencer* has named Albert Gallatin, as candidate for the Vice Presidency.

The Republican Members of the Legislature of Massachusets, at a meeting on Friday evening last, nominated the Hon. John Quincy Adams as a candidate for the Presidency.

The surgeons of the Philadelphia Eye Infirmary report, that during the last year 176 patients were admitted—that 118 were cured and 31 relieved.

Maryland State Prison has 320 prisoners. Total expense last year, inclusive of salaries, $18,214.

VAGRANT YOUTH. The Rev. John Standford, of New York, chaplain to the Penitentiary, Almshouse, &c. in that city, has earnestly recommended to the Corporation the establishment of an Asylum for vagrant children.

CONFISCATION. The enormous sum of $27,000,000 is said to have been raised by the Mexican government, from property belonging to European Spaniards, confiscated agreeably to the late act of Congress.

The question of a removal of the seat of government of the state of Maine, to the town of Augusta, is at present under discussion in the legislature of that state.

GARDINER LYCEUM. This institution was incorporated in Jan. 1822, "for the purpose of giving to Farmers and Mechanics, such a scientific education, as would enable them to become skilful in their professions."

A Professorship of Agriculture and of Chemistry, applied to the Arts, is in contemplation, and will be established as soon as the funds of the institution will admit.

Candidates for admission are required to present certificates of good moral character, and to be acquainted with the fundamental operations in Arithmetic, and with English Grammar.

Gen. MINA on his arrival in England, was received in a very flattering manner—considerable attention was paid to him. General QUIROGA has also arrived in England.

The government of Buenos Ayres have entered into a contract for the conveyance to that state of 200 Irish labourers, of the description usually called navigators, for the purpose of cutting a canal from Ensenado to the city of Buenos Ayres, and these colonists are now assembled and waiting to embark at Liverpool.

Government Packets are to sail from England for Buenos Ayres the first Tuesday in every month.

FROM HAVANA.—The U. S. sch. Wild Cat, Lt. Wolbert, arrived at New-Orleans from Havana, which she left Dec. 14th, informs, that the Governor of Cuba had issued a Proclamation, announcing that it was the intention of the King of Spain to restore all the colonies to the mother country, as soon as possible.

At Savannah on the 12th and 13th inst. the thermometer in the shade, was at 75—the peach and plum trees were beginning to put forth their buds, and it was feared a succeeding frost would destroy the fruit for the ensuing year.

THE COMET.—The Comet which has been noticed for some time past, has now become visible through the whole night. Its place is continually changing. By an observation on Monday evening it was found to be 67 deg. 45 min. north, a little over one degree in the arctic circle. Right ascension 207 deg. Apparent direction north 15 degrees West.

Mr William Kelly, of Auburn, N. Y. being slightly indisposed, sent to an apothecary for an emetic. Understanding that sixpence was the price of an emetic, he took that much worth in the morning, and died in the evening. The prescribing and portioning out of powerful medicines, should be reserved for those acquainted with the extent of the operation.

Con. Courant

The number of children, from the age of seven to fourteen, employed in the manufactories of R. Island, is about 2500.

Congressional Proceedings.

SENATE.

FRIDAY, Jan. 16.—The greater part of this day was occupied by a debate on an unfavourable report respecting Col. White's petition for a right of preemption of certain lands on the Mississippi river.

The Senate adjourned to Monday.

MONDAY, Jan. 19.—Some discussion took place relative to appropriations for civilizing the Indians;—also, respecting the purchasing of the United States seven per cent stock. The bill for this purpose was passed.—The remainder of the day was consumed in consideration of a petition for the relief of soldiers who lost horses in the Seminole war. A bill to this purpose was ordered to a third reading.

During the three following days, no business of a particularly interesting character was transacted. The Senate was considerably occupied during these days in executive business.

HOUSE OF REPRESENTATIVES.

FRIDAY, Jan. 16. A statement was made of the value of the trade with Greece, Asia Minor and Egypt, during the years ending on Sept. 30, 1820, 1821, 1822. A resolution was offered relative to a repeal of the act laying a duty on imported salt,—and proposing to grant a bounty on tonage engaged in the mackerel fishery. The subject of pensions also occupied some time. The remaining part of the day was occupied by the question respecting the Presidential election.

MONDAY, Jan. 19.—A bill authorizing the occupation of the Columbia or Oregon river, was read twice and committed.

Notice was given that the bill to impose additional duties on imposts, would be called up on this day two weeks.

The House, then went into committee of the whole, on Mr Webster's Resolution, respecting the appointment of an agent or commissioner to Greece.—Mr Webster delivered a very long, and most masterly speech, on the subject of his resolution. We have not room even for an abridgement of the speech. Most of our readers will probably receive it from other sources. This subject occupied the House during Tuesday, Wednesday, and Thursday, in which time the floor was occupied by Messrs Poinsett, Randolph, Cuthbert, Dwight, Carey, Wood, Baylies, Cook, Bartlett, Farrelly, Rankin, and Houston. Some of the highest compliments were paid Mr Webster on his speech.

Massachusetts Legislature.

SENATE.

THURSDAY, Jan. 22 The question respecting the incorporation of the Amherst Collegiate institution occupied the Senate during a considerable part of this day and Friday. The question on granting the prayer of the petition was determined in the affirmative.—A part of the day on Friday was occupied in the discussion of Mr Sprague's resolution to have certain votes of the Senate in 1813, expunged from the journals of the Senate. The question was taken by yeas and nays. Yeas 22, Nays 15.

The business of the Senate on Saturday and Monday was chiefly relating to subjects of local interest.

The following bills passed to be enacted. A bill to incorporate the Evangelical Tract Society,—in addition to an act to incorporate the Boston Asylum for Indigent boys.

FRIDAY, Jan. 23. A report respecting the Berkshire Medical institution was accepted and sent down for concurrence. A number of bills to incorporate private companies were passed to be engrossed and sent down for concurrence.

WEDNESDAY, Jan. 28. A resolution passed fixing the number of judges of the Supreme Judicial Court at *four*.—No business of much public interest was transacted this day. Adjourned.

HOUSE OF REPRESENTATIVES.

THURSDAY Jan. 22. The business of the House this day was chiefly of a local nature, and of course uninteresting to the greater part of our readers.

FRIDAY Jan. 23. Bills to incorporate the New-England Museum and Gallery of fine Arts, also the Columbian Society of Marblehead passed to be engrossed.

The following bills passed to be enacted.

A bill to incorporate the Boston Asylum for Indigent Boys.

—— to incorporate the Evangelical Tract Society,

SATURDAY Jan. 24.—A large number of bills passed to be engrossed.

The following bills passed to be enacted:—

A bill to annex John Ward, with his family and estate, and the estate of Wm. Barrell and others to the town of Ashburnham.

—— to incorporate the Columbian Society of Marblehead.

—— to incorporate the Trustees of the Methodist Episcopal Church in Duxbury.

—— in addition to an act entitled an act to establish the Barre Turnpike Corporation.

—— empowering the Centre School District in the town of Worcester to raise money.

—— to establish the first parish in West Newbury.

MONDAY Jan. 26.—The business of the House this day, and on Tuesday, was chiefly of a local or private nature.

WEDNESDAY Jan. 28.—This day was chiefly occupied in Committee of the whole on the question respecting an incorporation of the Amherst institution.

FOREIGN ARTICLES.

Letters from Madrid represent Ferdinand as entirely indisposed towards any degree of conciliation with his subjects, or amnesty and oblivion of past transactions; notwithstanding the advice of some of his principal counsellors to a prudent and moderate line of conduct—a course, too, which appears to be the wish of the Duke of Angouleme, and a part of the French ministry. The interest of the fanatics and priests was reviving with increased malignity in Spain.

All the commanding Marshals and Generals of the late French army in Spain had returned to France; and the troops were daily evacuating Spain.

It is corroborated that a decree would be passed in France for dissolving the Chamber of Deputies, and electing a new one. The ostensible object of this measure was stated to be, to collect the sentiments of the kingdom on the late events in Spain. But it appeared, that Prince Tallyrand, notwithstanding his opposition to the invasion, was still a favorite at the Thuilleries.

It is mentioned that when Gen. Mina arrived at Plymouth, the populace took the horses from his carriage, and dragged him triumphantly to the hotel. This was considered an offset for similar *honours* paid to Ferdinand and the Duke d'Angouleme in Madrid and Paris.

The navy and army augmentations making in England, were repeated to be only such as were called for by the state of affairs in the British West Indies.

TO CORRESPONDENTS. *'S' and 'C' are received;—also two communications without signatures.*

MARRIED,

At Charlestown, by the Rev. Mr Walker, Hon. D. A. White, of Salem, to Mrs Ruth Rogers.

In Newburyport, by Rev. Mr Andrews, Captain Stephen Plummer to Miss Lydia Pilsbury.

In Gloucester, on Monday, by the Rev. Mr Fuller, the Rev. Andrew Bigelow, of Medford, to Miss Amelia Sargent Stanwood.

DIED,

At Sandwich, Bathsheba, daughter of Henry Bourne, aged 3 years. Her clothes took fire, during an absence of her mother, and before any assistance could be rendered her, she was so much burned as to cause her death in 24 hours.

In Opelousas, La., Mr Daniel Wikoff, a member of the Class that graduated at Cambridge in 1822.

There were 3444 deaths in N. York the last year.

JUST published by WELLS & LILLY, The Christian Disciple and Theological Review, No. 6. for November and December, 1823.

CONTENTS.

Substitue for Religion—Sympathy of our Saviour—Worth of the undisputed truths of Christianity—On the popular style in preaching—On the character and design of the Epistle to the Hebrews.

Miscellaneous Collections; Extract from Price on Morals—Extract from Hodgson's Life of Bishop Porteus—Jortin's Remarks on Christianity—Extract from Dr Horne's Essays and Thoughts—Disputation—Honesty—Extract from Jortin's Remarks on Ecclesiastical History—Letter of Mr Locke, in reply to one of Sir Isaac Newton asking for forgiveness for some injustice done to his character.

Review; ART. XIV. The—criminality of Intemperance: An address delivered at the eleventh anniversary of the Massachusetts Society for the suppression of Intemperance. By Henry Ware, Jr. Minister of the Second Church in Boston—Letter addressed to Pope Pius VII. Sovereign Pontiff, by the Count Metaxa, Deputy of the Provincial Government of Greece—Poems, by George Bancroft—Journal de la Societe de la Morale Chretienne. Tome Premier. Journal of the Society of Christian Morals. Vol. 1st and 2nd.

Intelligence; Evangelical Missionary Society—Installation—Ordination—To Readers.

Extemporaneous Preaching.

CUMMINGS, HILLIARD & CO. have just published and for sale at No. 1 Cornhill, "Hints on Extemporaneous Preaching, by HENRY WARE, Jr. Minister of the Second Church in Boston." ep4t. Jan. 30.

FOR sale at the Counting Room of the Christian Register, "Hints on Extemporaneous Preaching, by HENRY WARE, Jr. Minister of the Second Church in Boston." Jan. 30, 1824.

Hymns and Psalms.

THE counting room of the Christian Register is the Depository of the Andover Selection of Psalms and Hymns; at which place they may be obtained, either at wholesale or retail.

Mr Walker's Sermon.

JUST published at this office, and for sale at the bookstores: "A Sermon, preached in Brooklyn, Connecticut, at the installation of Rev. Samuel Joseph May, November 5, 1823, by Rev. James Walker, of Charlestown;" together with the Charge, by Rev. Dr. Freeman, of Boston; the Right Hand of Fellowship, by Rev. W. B. O. Peabody of Springfield; and the Address to the Society, by Rev. Dr. Thayer of Lancaster, Mass. January 9.

Mr Tuckerman's Sermon.

JUST published, and for sale at this office, "The Distinctive Character and Claims of Christianity; A Sermon, preached at the ordination of the Rev. Orville Dewey, pastor of the First Congregational Church in New-Bedford, December 17, 1823. By Joseph Tuckerman, pastor of the church of Christ in Chelsea, Mass." Jan. 28.

POETRY.

[The following beautiful lines cannot be deemed unappropriate at the present season. They remind us of COWPER, *more that any thing we remember to have seen. They appeared first in the Monthly Anthology, in 1804, and were then attributed to a young clergyman, now known, at least by name, to all our readers, and whom merely to name us to praise.]*

WINTER NIGHT.

Hail, Winter! sullen monarch! dark with clouds;
Throned on bleak wastes, & fierce & cold with storms;
Welcome thy blasting cold and treasured snow!
Thy raving, rending winds do but compose
My soul; and midst thy gloom, my heart
Smiles like the opening spring. Thy long, drear nights,
Winter! I hail. The cold, receding sun
I love to follow to the cloudy west,
And see thy twilight deepen into gloom
Of thickest darkness. Round my cheering fire,
How I enjoy the glistening eye, and smile,
And burning cheek and prattle innocent,
Of my dear little ones; and when *they* sink
With heavy eyes into the arms of sleep,
Peaceful, and smiling still, and breathing soft;
How pleasant glide the hours in converse pure
With her whom first I loved; who long has crowned
My joys, and soothed me with her gentle voice,
Under a load of sorrows; who has felt
The power of truth divine; and from whose lips
I catch the peace and love of saints in heaven.
Vain world! we envy not your joys. We hear
Your rattling chariot wheels, and weep for you;
We weep, that souls immortal can find joy
In forcing laughter, dissipating thought,
In the loose stage, the frisking dance, the pomp,
And forms, and ornaments of polished life,
In heartless, hypocritic show of love,
In giddy nonsense, in contempt of truth,
Which elevates the soul, and swells the heart
With hope of holy bliss. We mourn your waste
Of mind, of strength, of wealth. Think, tho'tless world,
How many fatherless and widows pine
In want; how many shiver in the storm.
Over a dying flame, how many cower
In some poor hovel, pressing to their breasts
Their little ones, to save them from the cold.
Oh think, what aching hearts ye might relieve!
What brooding sorrows ye might cheer! What tears
Of friendless, naked, moaning poverty
Ye might wipe off with lenient sympathy!
Oh winter! I can bear thy howling storms.
Rise but a few more suns, and all thy blasts
Will soften. Yon waste fields will smile in green;
The branches swell with infant buds; the groves
Resound with nature's melody. But MAN,
MY KIN, lies desolate. A wintry blast
Has chilled his heart, frozen the circling blood
Of sympathy; And blighted the sweet fruits
Of love. How bleak and waste! In vain the Sun
Of Righteousness sheds bright and healing beams.
In vain does he, who died on Calvary,
Extend his hands, bleeding with wounds of love.
MAN still is cold and wintry; still is hard,
And melts not into mercy. This vain world
Is colder than the northern skies. But FAITH
Looks o'er the icy mountains, looks beyond
The wintry clouds, and sees unfading bloom
Of paradise, sees peaceful streams of joy,
And warm effulgence of the God of Love.
And hark! a gentle voice now calls, * "Arise
And come away. The winter 's past and gone,
The flowers appear; the birds with transport hail
The spring. The turtle's plaintive voice is heard;
The fig-tree bends with figs. The fragrant vine
Presents the tender grape. Arise and see
Millennial happiness, the reign of peace and love."

* *Canticles* ii. 10.

MISCELLANY.

DEAN KIRWAN.

The celebrated Dean of Killala, at the commencement of his ministry became so popular, that on every Sunday that he preached at St Peter's church the collection for the poor rose to four or five times its usual amount. Before the expiration of his first year, he was wholly reserved for the distinguished and difficult task of preaching charity sermons; and in November, 1788, the governors of the general and daily schools of several parishes entered into a resolution, "That, from the effects which the discourses of the Rev. Walter Blake Kirwan from the pulpit have had, his officiating in the metropolis was considered a peculiar national advantage; and that vestries should be called to consider the most effectual method to secure to the city an instrument under Providence, of so much public benefit."

Of the extraordinary effects of his eloquence, some interesting particulars will be found in *Anecdotes of Eloquence.*

Mr Grattan pronounced a beautiful panegyric on this great preacher in the Irish parliament, in 1792. Speaking of the neglect of Dr Kirwan, he said, "This man preferred our country, and our religion, and brought to both, genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover in themselves a mine of charity, of which the proprietors had been unconscious. In feeding the lamp of charity, he has almost exhausted the lamp of life. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light. Round him is a train, not such as crouch and swagger at the levees of princes; not such as attend the procession of the viceroy, horse and foot, and dragoons; but that wherewith a great genius peoples his own state—charity in extacy, and vice in humiliation;—vanity, arrogance, and saucy empty pride, appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence."

The ardour of Dean Kirwan was not abated by promotion, nor his meekness corrupted by admiration. In one of his sermons for the schools of St Peter's, he complains of his insufficiency. "I tell you," says he, "that the utmost effort of the ministry can do comparatively nothing. To be roused to the height of mercy, you should have personal experience of what passes around you; you will then carry the impression to your graves. Sermons and preachers are rapidly forgotten. One single morning devoted to explore the recesses of misery in this metropolis, would preach to you through life; would stamp you merciful for ever. While I press you to an increase of your institution, full well do you know the necessity for it. But, alas! I want the power of determining you, of melting you down to the extent of my wishes. God has not given it to me; if he had, be assured I would use it; I would encircle you with my little clients, hang then on your garments, teach their fatherless arms to entwine about your knees, these innocent eyes to fasten upon yours, their untainted lips to cry, 'Mercy, for we perish!' Do you think you could resist."

In the same sermon, congratulating his auditory on their benevolence to the poor during the rigours of the preceding winter, when upwards of seven hundred pounds were collected from door to door, he has the following beautiful passage:—

"No pressing entreaty was used with you;—no obstinate (or as I fear you now find it) presuming length of solicitation. The claims of your petitioners were written on the face of nature, on the hoary mantle of the earth, and conveyed in the bitterness of the breeze. In looking through your casements, you naturally reflected on the special comforts and blessings you enjoyed, and raised your eyes to heaven in fervent thanksgiving, while your imaginations tenderly depicted the horrible reverse of cold, nakedness, and famine. The case was clear, and you were men. The delegates of misery had but to come, and see, and conquer. You gave cheerfully, and gave greatly. And is it from such hearts I can dread a repulse on this occasion? Is it only in the temple of the eternal God, where he himself conjures you through the lips of his minister, that I can suppose you to exist with impoverished feelings and inferior souls? But I know your hearts are with me, and though the wretched prudence of the world whispers you to beware of entailing on yourselves an additional burden, spurn the inglorious thought, and let the godlike cause of humanity triumph."

The neglect of Kirwan, of which Mr Grattan complained, was repaired, not only by his appointment to the deanery of Killala, but by a pension of £300, which the king on his death conferred on his widow, with reversion to two daughters.

FIELD OF WATERLOO.

The tenth article in the last number of the North American Review is upon a work by an American, published at Edinburgh in 1823, entitled,—*Essays Descriptive and Moral, on Scenes in Italy, Switzerland, and France.* In briefly describing the general character of the book, the reviewer remarks, "It has been the object of the writer to give a deep and religious interest and colouring to a few separate scenes and circumstances, that chiefly arrested his attention, without attempting to mark the course of his journeys, or to give a minute description even of the portions on which he has chosen to dwell."—One of these scenes is the *field of Waterloo;* and the reviewer has given us the following extract from his reflections suggested by a view of this field:

It struck my imagination much, says he, while standing on the last field fought by Bonaparte, that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scotch Greys and English infantry, from that which at that very hour was exhibited by their relatives; when over England and Scotland each church bell had drawn together its worshippers! While many a mother's heart was sending upward a prayer for her son's preservation, perhaps that son was gasping in agony.

Yet even at such a period, the lessons of his early days might give him consolation; and the maternal prayer might prepare the heart to support maternal anguish. It is religion alone which is of universal application, both as stimulant and lenitive, as it is the varied heritage of man to labor or endure. But we know that many thousands rushed into the fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought; and that some officers were killed in their ball-dresses. They made the leap into the gulf which divides two worlds, the present from the immutable state, without one parting prayer or one note of preparation!

As I looked over this field, now green with growing corn, I could mark with my eye spots where the most desperate carnage had been marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endured when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would not conceal. The hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death.

When we attempt to measure the mass of suffering which was here inflicted, and to number the individuals that have fallen, considering that each who suffered was our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling;—these armies once lived, breathed, and felt like us, and the time is at hand when we shall be like them.

MASSACHUSETTS GENERAL HOSPITAL.

The Committee of the Trustees of the Massachusetts General Hospital have just published a report on the concerns and state of that institution. We have prepared the following brief abstract of this report. We are told that the situation of the Hospital is in every respect satisfactory, and now promises great future success and usefulness. The west wing, together with the portico has been finished during the past year, and every part of the house is now ready to receive patients. There are 53 beds for male patients,—and 40 for females, making in the whole 93 beds. The report proceeds to state:—

On the supposition, that the average of diseases does not last more than four weeks, the Hospital has now the means of providing annually a good home, and of affording relief to 1116 sick persons. The simple fact, mentioned in the last paragraph, will place in the best light, and greatest relief, the benefit of which that part of the Institution is capable, in this respect, of conferring on society; but it is not easy to estimate the suffering, that it will save to the sick themselves, the distress that it will alleviate to their families and friends, or the number of lives that it will preserve. Although this Institution has had numerous and most liberal benefactors, and was not only finished much sooner, but has already received a greater number of patients than had ever been anticipated, it is at once obvious, that the cost of a building so spacious, erected with the utmost care, and of the most durable materials, and containing the necessary accomodation and conveniences for so large a number of sick persons, cannot but have exceeded the funds that the patronage of the State, and the benevolence of individuals placed in the outset at the command of the Corporation.—This circumstance has hitherto prevented the Trustees from making much provision for free beds. In January 1822, however, six beds were appropriated to poor patients, though the Trustees did not at that time possess sufficient funds to provide for the expense; but as the claims of the poor are irresistible, when they become known, it was done in a just expectation that the Hospital would be remunerated by the generosity of the public. In the month of November, 1823, 14 beds more were voted, making 20 in the whole at the present time. And a late instance of remarkable munificence will doubtless put in the power of the Trustees, (when the executors of the eminent benefactor, to whom a reference is here made, shall have had time to complete the necessary settlement of the estate,) to provide ample accomodation for the sick poor.

The Trustees believe that they cannot in any way manifest a deeper sensibility for the distinguished bounty of John McLean, Esq. than by appropriating the first proceeds of that portion of the estate, which has been bequeathed to the Massachusetts General Hospital, to the maintenance of beds to be reserved exclusively to indigent persons; that those who are afflicted with sickness, and to whom Providence, in its wisdom, has denied the power of affording themselves relief, may bless and respect the memory of an individual, who, by integrity, intelligence, and industry, practised for a long course of years, acquired the means of rescuing many of his fellow creatures from suffering, sickness, and death.

[To show the rapid increase of the patients in the Hospital, the committee have stated the number received in the different years since its establishment, which is as follows:—During the four last months of 1821, being the commencement of the operations of the Institution, 18 were received; in 1822, 122; in 1823, 207. The Trustees express their confidence, both from the state of the funds, and the excellent arrangements of the Institution, that the increase of this year will exceed that of the last.

It appears from the reports of the Physician, Dr James Jackson, and the Surgeon, Dr John C. Warren, that of 224 patients received during the last year, 88 have been discharged, *cured*,—21 much relieved—32 relieved. The number of deaths during the year was only 12. A few remain under treatment, and a few have been discharged by request. The number of cases not relieved are 15. In considering the number of deaths, and of cases not relieved, we are to bear in mind that many of the worst cases and of the most protracted disease are brought to the Hospital.]

POWER OF IMAGINATION.

The celebrated Dr Cullen of Edinburgh had, in one of his lectures, stated that imagination was sometimes the cause of diseases. A few of the students being desirous of bringing the remarks of their learned preceptor to the test of experience, left the city one summer morning, expecting to fall in with a simple wagoner, with whom they were acquainted, and who they knew would come to Edinburgh with a load of coals that day. They arranged themselves so as to be at the distance of about a quarter of a mile from each other. The first on meeting the man, accosted him thus: "Jock, what is the matter with you? You seem very unwell."—'Unwell,' said he, 'na it is the matter wi' me. I only wish I was in Edinburgh to get my pottage.' In a few minutes he was met by a second one, who, with a very serious countenance, said, "Dear me, Jock, what makes you go abroad in such a situation? You look as pale as death." 'I feel an unco' pain in my head,' said Jock, 'and begin to be awfu' tired as I am ganging along the road.' He was asked a similar question by a third. The poor fellow now began to be really indisposed. He felt sick at his stomach, and to use his own words, 'ilka bane in his body was sa sair, that he could scarcely gang ony farther. In troth, he didna ken how to haud up his heed.' He made shift, however, to crawl along till he fell in with the fourth, who told him that he looked like the picture of death. 'You need na tell me that,' said Jock, 'I fin that I am na lang for this world. O my heed! O my back! I canna stan. Oh, do, my guid master, let me leen on your arm, and tak' me to the hoos, or I dee by the side o' the dyke.' Jock was accordingly put to bed, received medical aid from those on whose skill he reposed the fullest confidence, and was well on the ensuing day! It is no more than fair to state, that the students were so much pleased with their experiment, that they were perfectly willing to pay for it, and accordingly they presented Jock, with fifty guineas, for the uneasiness they had given him.

POWER OF HABIT.

In regard to food, it is very certain that habit can raise us above the standard of ordinary men. "Meat and drink to which we are accustomed," says Hippocrates, "agree with us, though naturally pernicious; but not those aliments to which we are unaccustomed, though naturally wholesome:" and hence he concludes, that it is more beneficial to adhere to the same sorts of food than to change them abruptly, even though we substitute better in their stead. Alexander the Great, when in India, found it necessary to forbid his army the use of wholesome food, because it carried off the men, owing to their not being accustomed to it. So true is the observation of Celsus, that "whatever is contrary to their habits, whether it be hard or soft, is prejudicial to health."

Liban informs us that the Ethiopians eat scorpions, and Mercurialis states that the West Indians eat toads: neither of these facts is without a parallel in Europe. At Padua and Rome there were two children who ate scorpions, and a girl took pleasure in eating frogs, lizards, serpents, mice, and all sorts of insects. Another ate live lizards and caterpillars with pepper and vinegar. Of spider eaters, who grew fat upon those disgusting insects, we could collect half a dozen instances from different writers. Galen relates of an old woman, that she had gradually habituated herself to make a meal of hemlock; and Sextus Empiricus assures us, that there have been persons who have taken thirty drams of that poison without injury. A student at Halle accustomed himself on purpose to arsenic, which he took with his food, from a boy; and though it at first occasioned vomiting, yet in time he could bear a considerable quantity. Hence it is evident, how one who habituates needlessly to physic, breaks down himself the bridges which, in case of emergency, might carry him in safety over the abysses of disease. *New Monthly Mag.*

ANECDOTE OF HUGH LATIMER.

The Bishop of Latimer having one day preached before King Henry VIII., a sermon which had displeased his Majesty, he was ordered to preach again on the next Sunday, and to make an apology for the offence he had given. After naming his text, the good bishop thus began his sermon, "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the King's most excellent Majesty, who can take away thy life if thou offendest: therefore take heed that thou speakest not a word that may displease. But then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all present; and who beholdeth all thy ways; and who is able to cast thy soul into hell; therefore take care thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sunday, but with considerable more energy. The Sermon ended, the court were full of expectation to know what would be the fate of this honest and plain-dealing bishop. After dinner the King calls for Latimer, and, with a stern countenance, asked him, "How he dared to be so bold as to preach in such a manner?" He, falling on his knees replied, "His duty to God and his Prince had enforced him thereto, and that he had merely discharged his duty and his conscience in what he had spoken." Upon which the King rising from his seat, and taking the good man by the hand, embraced him, saying, "Blessed be God I have so honest a servant."

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